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A
DISCOURSE,

Confirming the
TRUTH and CERTAINTY
OF THE

Christian Faith

From the Extraordinary

GIFTS and OPERATIONS
OF THE

Holy Ghost.

Vouchsafed to the APOSTLES and PRIMITIVE
PROFESSORS of that FAITH.

By Daniel Whitby, D. D. and Chantor of the
Church of Sarum.

L O N D O N,

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A
DISCOURSE

Containing the
TRUTH and CERTAINTY
OF THE

Christian Faith

By the Hon. the Bishops
GIVEN and OPERATIONS
OF THE

Early Church

Translated into English by the
Proprietors of the Translation

By the Hon. the Bishops
Church of England

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T H E P R E F A C E T O T H E R E A D E R.

THAT this Discourse may not seem to take that for granted which cannot be proved, and that some Notions in it, seemingly new, may give the Reader no Offence. I crave leave to premise :

First, That the Holy Ghost was certainly designed for a Witness to the Truth of our Lord's Resurrection, and Exaltation to the Right-Hand of Majesty, and given to confirm the Christian Faith. For,

First, Our Saviour doth assure his Disciples, that this his Advocate should at his coming convince the World of Sin, viz. of the great Sin of Infidelity, because they believed not in him ; and of 16. 3. Righteousness, or that He, though condemned by the Sanhedrim 9, 10. as a False Prophet, and a Deceiver of the People, was a just and righteous Person, one highly favoured by the God of Heaven, because the sending of the Holy Spirit was a full Evidence that he was Gone to the Father, that he was exalted to the Right-hand of God, and had received from the Father the Promise of the Holy Ghost.

Secondly, St. John, the beloved Disciple, doth inform us that the Spirit was the great Witness that Jesus was the Son of God, Joh. 5. 6, and that of the three Witnesses on Earth to this great Truth, the 8. Holy Spirit was the first.

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Thirdly, *St. Paul doth frequently declare, that by the χάρισμα, τὸ πνεῦμα τὸ ἅγιον & the Gifts, and Distributions of the Holy Ghost, the Testimony of Christ was confirmed to all Christians, and that God by giving this Holy Spirit to them, did confirm them in Christ.*

ἐν ὑμῖν, 1 Cor. 16. ὁ δὲ βαβυλῶν ἡμᾶς εἰς χερσὸν, -- διὸς -- ὁ δὲς τὸ ἀρραβῶνα τῆς Πνεύματος,
2 Cor. 1. 21, 22.

And upon this, as well as other Accounts, he seemeth to be called
 ὁ Παρὰκλητος, the Advocate of Christ, because he was to undertake
 the Defence of the Ministry, and the Prophetick Office of our Lord
 against the Presidents of the Sinagogue, and the great Sanhedrim of
 the Jews, who had condemned him, and procur'd his Death as a
 False Prophet.

Secondly, *I premise that the Sin against the Holy Ghost seems best explained by that Notion of the Holy Ghost, which I have here espoused, to make this as clear as I am able; let it be noted,*

First, *That there is a manifest Distinction in the New Testament betwixt the Power of working Signs and Miracles, and the Gifts and Distributions of the Holy Ghost. As when St. Paul speaketh of things wrought by him to make the Gentiles obedient in*

ἐν δυνάμει σημείων καὶ ταράττων, ἐν δυνά-
μει πνεύματος, 15. Rm. 19.

ἐν ἀποδείξει πνεύματός καὶ δυνάμεως,
1 Cor 2. 41.

ἐν πνεύματι ᾧζώ, ἐν δυνάμει θεῆ, 2 Cor.
6. 6, 7.

ὁ ἐν ἐπιχρησῶν ὑμῶν τὸ πνεῦμα, καὶ ἐ-
κρησῶν δυνάμει· ἐν ὑμῶν, 3 Gal. 5.

ἐν δυνάμει. καὶ ἐν πνεύματι ἁγίῳ,
1 Thef. 1. 5.

lastly, to the Jewish Converts, that God bore witness to the Word of his Grace, by Signs and Wonders, and divers Miracles, and Distributions of the Holy Ghost. *And that*

σημαίους καὶ τέρεσι καὶ ποικίλαι; δυνάμει
καὶ πνεύματι ἁγίῳ μερισμοῖς, 2 Heb 4.

Word and Deed, by mighty Signs, and Miracles, and Powers of the Holy Ghost, *when he speaks of the Gospel preached by him in demonstration of the Spirit, and in Power, and of the Duty of the Clergy to commend themselves to others by the Holy Ghost, and by the Power of God ; When he speaks to his Galathians, of him that ministreth the Spirit, and worketh Miracles among them. And to his Thes-salonians, of the Gospel coming to them in Power, and in the Holy Ghost. And converts, that God bore witness to the Word of his Grace, by Signs and Won-ders, and divers Miracles, and Distri-butions of the Holy Ghost. And that*
being

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being baptized, they were made Partakers of the Holy Ghost, and had tasted the Powers of the World to come. μὲτοχοι γεννηθέντες πνεύματι ἁγίῳ, καὶ γευσάμενοι δυνάμεως μέλλοντος αἰῶνος, 6 Heb. 4, 5.

Secondly, *That the Holy Ghost was sent, after our Saviour's Resurrection, to bear witness both to the Truth of his Resurrection, and of the Doctrine which he taught, He giving in his Testimony with the Apostles, of these things.* For when the Advocate cometh, which 15 Job. 16, 17. I, saith Christ, will send you from the Father, he shall testify of me, and you also shall bear Witness of me, for you have been with me from the beginning. Accordingly we, saith St. Peter, are his Witnesses of these things, and so is the Holy Ghost which 5 Act 32 he hath given to those that obey him.

Thirdly, *That our Lord Jesus, and his Apostles seem plainly to assert the Holy Spirit was to give in his Testimony, after his Resurrection and Ascension to the Father: This is so evident from the forecited Places, and from that Expression of St. John, the Holy Ghost was not yet, because that Jesus was not yet glorified; that it seems needless to add any thing in farther Confirmation of it.* 7 Job. 39.

Now hence it follows, that the Holy Ghost was to be a succeeding Testimony to that of the Miracles wrought by our Saviour upon Earth, and consequently that the Sin against the Holy Ghost, was a Sin chiefly, and compleatly to be committed afterwards; which also seemeth probable even from the Tenor of our Saviours Words. Whosoever shall speak a word against the Son of Man (as you now do, who say, He hath a Devil, and casts out Devils by Beelzebub) it shall be forgiven him, 12 Luk. 10. ὅς δ' ἂν βλάσφημήσῃ εἰς τὸ ἕχρον πνεῦμα, but whosoever (hereafter) shall blaspheme against the Holy Ghost, it shall not be forgiven him. 12 Matt. 24. 3 Mark 29.

Fourthly, *Observe that this was the last Testimony God would exhibit to the Jews, to evidence to them that Jesus was indeed the true Messiah, and that on their Rejection of it depended their being given up to judicial Blindness, and to utter Desolation, and Excision from being any more his Church, and his peculiar People.* Accordingly, after this Blasphemy against our Lord, both He, and his Disciples, still call them to that Faith and Repentance which would assuredly procure their Pardon; but then He warns them of the Greatness of their Sin, as being next to that which was unpardonable, informing them, that,

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that as they had blasphemed the Miracles wrought by the Finger of God, or by the Power of the Spirit before their Eyes, so if they should add to this, the Contempt of those internal Gifts and Operations of the Holy Ghost, which were to be vouchsafed after his Resurrection, for farther Confirmation that he was the Son of God, their Sin should then become unpardonable. And the Author to the Hebrews, declares

6 Heb. 5, *it a thing impossible to renew them to Repentance, who being*
6. *made Partakers of the Holy Ghost, and having tasted the Powers of the World to come, did notwithstanding wilfully apostatize from the Profession of the Christian Faith; for that by the word δυνάμεις, in that Expression, we are to understand miraculous Powers may be*

concluded, not only from the like Use of the Word in this Epistle, but also in many other Places of the New Testament.

2. *That ὁ μέλλων αἰὼν, the World to come, denotes the Times of the Messiah, cannot be reasonably doubted by him, who well considers, that Christ himself, according to the*

Τίς ἐστι καὶ ποικίλαις δυνάμει 2 Hebr. 4.
δυνάμει καὶ Τίς ἐστι, and 2 Act. 22 μεγάλη
δυνάμει, 4. Act. 33. σημεῖα καὶ δυνάμεις
μεγάλας, 8 Act. 13. δυνάμει καὶ τοῦ
σου, 19 Act. 10. δυνάμει 15. Rom 19.
1 Cor. 2. 4 2 Cor. 6. 7. 3 Gal. 5. 1 Thes.
3. 5.

9 Esa. 6. *Translation, or Exposition of the Septuagint, is stiled ὁ Πατήρ τοῦ μέλλοντος αἰῶνος, the Father of the future Age, and that the Apostle writes to the Jews, in whose Account there were two Ages, the one before, the other after the coming of our Saviour, which they constantly stiled Holam Habba, the future Age, or the World to*

2 Heb. 5. *come, as the Apostle intimates in that Expression, For unto Angels hath he not put into Subjection the World to come; that is, whereas the World before Christ was chiefly governed by Angels, the*

32 Deut. 8. *Almighty having divided the Nations, κατ' αἰθεράν καὶ ὑπὸ Ἀγγέλων, according to the Number of the Angels which were to preside over*

17 Eccl. 17. *them, saith the Septuagint, and Set, of them, a Ruler over every People, saith the Son of Syrach, according to the constant Doctrine*

* *of the Jews, embraced also generally by the * Antient Fathers, the τὸν μέλλοντα αἰῶνα, World to come, or Christian State, is not thus put in Subjection to δυνάμει αὐτῶν, but to one far exceeding the Angels, even the only begotten Son of God.*

τὸν υἱὸν τοῦ Θεοῦ

πρὸ πάντων Ἀγγέλων ὅτι ἐπὶ τοῖς αἰῶσι παρέσθαι. Just. M. Apol. P. 44. vid. Athenag. leg. pro Christianis. P. 27. c. Clem. Recogn. l. 4. c. 42. Euseb. Demonst. Evang. l. 4.

*A Discourse, tending to evince the Truth of
Christian Faith; from the extraordinary
Gifts and Operations of the Holy Ghost,
by which it was at first confirmed.*

WHosoever well considers the admirable Perfection of the *Christian Faith*, how far the Doctrines and Precepts of it do excell all other Doctrines and Precepts, which either in pretence, or truly have been revealed to the World, will find sufficient Reason to believe that such an excellent Dispensation took it's rise from the most excellent of Beings. For it is,

1. A Revelation which represents God to us such in all Respects, as Men of Wisdom and Discretion would desire to be their *Governor*, viz. a God of infinite Power to protect, of infinite Wisdom to direct us, and of the greatest Goodness, Love and Compassion to design, and to promote our Happiness and Welfare.

2. It prescribes such Laws as every wise Man would chuse to live by, they being *Holy, Just and Good*, and the Obedience they require, being our *reasonable Service*, that is, such Service as our own Reason cannot but approve of as fit and proper to be done. 7 Rom.
12.
12. Rom.
1.

3. It is a Dispensation which propounds such Arguments to persuade us to yield Obedience to these Laws, as no Man, who regardeth his own Interest, and truly loves himself, can resist, they being the most admirable Blessings promised to the Obedient, and the most direful and lasting Evils threatned to the Disobedient.

4. It is a Revelation which affords us good Assurance of the most powerful Assistance to perform this Duty, even the Aids of Divine Grace.

Now

Now that such a Revelation hath in it the true Characters of a Divine Religion, that it contains a Doctrine worthy of God, and therefore worthy of all Acceptation, and cannot reasonably be thought a *politick* Contrivance of the Wit of Man, much less the Product of wicked and deluding *Spirits* will appear evident to any who hath Ability, and Opportunity to compare it with all pretended Doctrines and Religions, which either the Wit of Man, or Craft of *Satan*, had before brought into the World.

Let any Person, who thinks otherwise, produce any *Religion* which doth so naturally tend to render Men truly devout and pious towards God, Chast and Temperate, Patient and Contented under all Conditions, more Just and Honest, Kind and Peaceable, and Fruitful in good Offices towards all Men, and which affords more solid Comforts and Supports under the Miseries of human Life; let him produce one Book, besides the *Holy Scriptures*, composed before they were written, which gives us such a clear, and true *Idea* of the Attributes and Works of God, prescribeth a more rational Service of him, hath Rules of Life more equal in themselves, more beneficial to Mankind, which doth more fully tend to make Men better in all Respects, Relations and Conditions; and which doth offer more powerful Enducements to perswade them to be so, and then he may have reason to prefer what he hath thus produced before the *Pandects* of the *Christian Faith*; but if no other Book can vie with the *New Testament*, no other *Religion* can compare with that which is contained in it; then must we either say with *Epicurus*, that God is not concerned to be obeyed and worshiped by the Sons of Men; or, with the *Infidel*, discard all Revelations of his Will as false; or grant that this, above all others, deserves to be embraced as the most true and perfect Revelation of the Will of God.

But this Argument hath by much better Pens been handled, and improved into so clear a Demonstration of the Truth of *Christian Faith*, that nothing but the disagreeing Lives of *Christians*, which generally fall so exceeding short of what this perfect Rule prescribes, or run so counter to it, could make Men to suspect the shining Evidence of it.

I therefore have chosen to insist upon another Argument, arising from the *Extraordinary Gifts and Distributions of the Holy Ghost*, by which this Doctrine was at first confirmed, in which I hope to make some small addition to the Performances of others, and which I shall endeavor to confirm, by proving the ensuing Propositions.

I. "That the Gifts and powerful Operations of the *Holy Ghost* were most assuredly vouchsafed to propagate and confirm the *Christian Faith*.

II. "That the Assistance of the *Holy Ghost* vouchsafed to our *Lords Apostles*, and to the *Primitive Professors of the Christian Faith*, are a most full and ample Confirmation of it, and a convincing Evidence that it is derived from the God of Truth.

Now that the Gifts and powerful Operations of the *Holy Ghost* were thus engaged to confirm and propagate the *Christian Faith*, will be apparent,

1. From the Assurance which the *Baptist* gave, both to the *Jews* in general, and to the *Pharisees* and *Sadducees* in particular, ^{44 Isa. 3.} that the *Messiah* would suddenly baptize those who believed in ^{36 Ez.} him with the *Holy Ghost* [3 *Mat.* 7. 11.] ^{27.}

2. From a like Promise which our *Saviour* made to his *Disciples*, that he would send his *Holy Spirit* down upon them, and would baptize them with the *Holy Ghost*, and Fire [15 *John* 26. ^{16 John} 5 *Act.* 5.] or with the *Holy Ghost* appearing in a fiery Shape, ^{13.} and by that *Spirit* would shew them things to come; and from his Promise made not to them only, but to Believers in general, that they should receive the *Holy Ghost*, * [7 *John* 38, 39.] and * "Note
lastly, from the Promise made by St. Peter to all *Jews* and *Gen-* " that at
" the

"Feast of Tabernacles, they were accustomed to compass the Altar with Branches
"in their Hands, crying out *Hosanna*, but on the last Day of the Feast, they were en-
"joyn'd to compass it thus seven times; saying some Prayers, in which they oft repeated
"these Words, *Hosanna* and *Hatzlicha*, save now and prosper us, and, as they add, by the
"Institution of their Prophets, they then fetch'd Water from the Fountain of *Siloah*, and
"brought it into the Temple to their Priests, who poured it out upon the Altar with the
"Wine of the Sacrifice, singing these Words of the Prophet *Isaiah*, *With joy shall ye draw*
"*Water out of the Wells of Salvation*, 12 *Isa.* 3. and whilst they were thus singing, they
"expected the *Holy Spirit* should fall upon them, *Talmud. tract. de festo Tabernac. cap. cl. a'il.*
And hence we learn why this Day was called the great Day of the Feast, and why our Lord
spake then to them of the *Holy Ghost*, under the Metaphor of *Water*.

ties then present at Jerusalem, and being Witnesses of the miraculous Gifts of this good Spirit, confer'd on the Apostles in these Emphatical Expressions [2 Acts 38, 39.] *Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins, and ye shall receive the Gift of the Holy Ghost, for the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* These things being so plainly foretold and certified, and made the matter of a Promise, we have good reason to conclude that they were true, for had no signal Evidence been given of the Completion of all the Promises now mentioned upon the Primitive Professors of the Christian Faith, the Expectation of the Christians must have been entirely frustrated, and the whole Story of the Evangelist St. John, and of the Acts of the Apostles, must have been convinced of Falseness, especially when they so roundly do pronounce of Christs Disciples, they were all filled with the Holy Ghost, and that great Grace was upon them all, 4 Acts 31, 32.

2. Moreover, that this was the usual Effect of Baptism, especially where 'twas attended with the Imposition of the Apostles Hand; that some of those miraculous Gifts were for a time confer'd on all at Baptism, seems highly probable from the Baptists Words, who, when Jerusalem, and all Judaea, and all the Region about Jordan had been baptized of him, speaks thus to them [Mat. 3. 11.] *I indeed baptize you with Water to Repentance, but he that cometh after me, shall baptize you with the Holy Ghost, and Fire;* from the Tenor of the Promise, 2 Joel 28. *It shall come to pass in the last days, I will pour out of my Spirit upon all Flesh:* From St. Peters Engagement, *ἐξ ὧν*, to every baptized Person, that he should receive the Holy Ghost; and that because the Promise did relate to all the Jews, *καὶ πάντα τοῖς ἐκ μακρὰν*, and all the called Gentiles; from St. Pauls Question to the Disciples of St. John (19 Acts 3, 5, 6.) *What Baptism have ye receiv'd, who confess, that with it ye received not the Holy Ghost;* and his baptizing them in the Name of the Lord Jesus, that so the Holy Ghost might fall upon them. From his express Words to the Church of Corinth, even where he is discoursing of these extraordinary Gifts (1 Cor. 12, 13.) *That by one Spirit they were all baptized into one Body;* and from his Declaration to the whole Church of Ephesus, that
after

after they believed (and were baptized) they were all sealed with the Spirit of Promise; and from the close Connexion of the * *ομολογῆτες*, or baptized Persons, with the *tasting of the Spiritual Gift*, and being made *Partakers of the Holy Ghost*, and of the Powers of the World to come, 6 Heb. 4, 5. Here then we find a Promise of the *Holy Ghost* without restrictions, and a Completion of it answerable to the largeness of the Terms in which it was compris'd, and consequently Matter of Fact avouched in Confirmation of the *Apostles* Testimony, of which, no Person that was baptized could be ignorant, and of the Falseness of which Testimony, no *Christian* could be Witness from his own Experience, without a Demonstration of the Falseness of the Assertors of that Faith.

3. Their Writings give us great Assurance of the Completion of this Promise to Believers, the History of the *Acts* of the *Apostles* begins with the Descent of the *Holy Ghost* on the *Disciples* at the Day of *Pentecost*, and the Experiment they gave of his miraculous Assistance to *Men of every Nation under Heaven*; it proceeds to tell us, how he fell on the *Samaritan Converts* at the *Imposition* of the Hands of *John* and *Peter*; how at the Preaching of the same *Apostle*, he fell upon the *Family*, the *Friends* and *Kindred* of *Cornelius*, and upon twelve *Disciples* of the *Baptist*, upon the *Imposition* of the Hands of the *Apostle Paul*. The same *Apostle* beginneth his *Epistle* to the *Romans* thus, *I long to see you, that I may impart unto you some spiritual Gift, that you may be established*. And he concludes it thus, *I know that when I come to see you, I shall come in the Fulness of the Blessing of the Gospel of Christ*. In his *Twelfth Chapter*, he declares that he had *received Gifts*, according to the *Grace* given to them; particularly, that of *Prophecy*. In his *Fifteenth Chapter*, he declares he was the *Minister* of *Jesus Christ* to the *Gentiles*, *ministering* the *Gospel* of *God* to them, that the *Oblation* of the *Gentiles* to *God* might be acceptable, being *sanctified* by the *Holy Ghost*; adding, that *Christ* had efficaciously wrought with him to make the *Gentiles* obedient in *Word* and *Deed*, by mighty *Signs* and *Wonders*, and by the *Power* of the *Spirit* of *God*. In his *First Epistle* to the *Church* of *Corinth*, he abounds in such Expressions, as manifestly do respect these Gifts not only exercised by him, but received by them.

* Καλεῖται δὲ τὸ π τὸ λεγόν
φωτισμὸς ὡς φωτισμένων ἢ δι-
αφοίαν τῶν παύτα μαρτα-
νόντων, *Iust. M. Dial. 2. p.*
94. D.

- 1 Cor. 11. *thank my God, saith he, for the Grace given you in Jesus Christ, that*
 5, 6, 7. *in every thing you are enriched in him in all Utterance (or Tongues)*
and all Knowledge, even as the Testimony of Christ was confirmed in
you, so that you are deficient in no Gift. He spends his whole
Twelfth Chapter in the Enumeration of those Gifts, by which the
Manifestation of the Spirit was confirmed among them, viz.
 1 Cor. 12. *the Gifts of Wisdom, Knowledge, Prophecie, and the discerning of*
 8, 9, 10. *the Mind of God, the Gift of Miracles, of Faith, of Healing, of*
 29, 30. *divers kinds of Tongues, and the Interpretation of them; concluding*
with these Questions, Are all Apostles? Are all Prophets? Are all
Teachers? Are all Workers of Miracles? Have all the Gifts of Healing?
Do all speak with Tongues? Do all interpret? but covet earnestly the
 2 Cor. 8. *best Gifts. In his Second Epistle, he declares that they abounded in*
 7. *Faith, in Utterance and Knowledge. He chides them for abusing these*
extraordinary Gifts, by making them Occasions of their Boasting
 1 Cor. 4. *in that mistaken Place, What hast thou (of these Gifts) which thou*
 7. *hast not received? and if thou hast received them, wherefore dost thou*
boast, as if thou hadst not received them? and for their using them,
 1 Cor. 14. *so as to breed Confusion in the Church, saying, How is it Bre-*
 26. *thren, that when ye come together, every one of you hath a Psalm,*
hath a Doctrine, hath a Tongue, hath a Revelation, hath an Inter-
pretation? Let all things be done to edifying. His Apostleship be-
ing despised, or questioned by some, or being judg'd inferior to
that of others, he confirms and justifies it by declaring, That
 1 Cor. 2. *his Preaching was, not in the enticing Words of Man's Wisdom, but in*
 4. *Demonstration of the Spirit, and in Power, that they themselves*
were manifestly declared to be the Epistle of Christ, ministred by him,
 2 Cor. 3. *written not with Ink; but with the Spirit of the living God; and that*
 1, 3. *he therefore needed no other Letters of Commendation to them;*
 2 Cor. 11. *that he was not a whit behind the very chief of the Apostles, and that*
 4, 5. *they had received no other Spirit than what they had received from him,*
that in nothing was he behind the very chief of the Apostles, the Signs
of an Apostle being wrought among them by him in all Patience, in
 2 Cor. 12. *Signs and VVonders, and mighty Deeds; and that in nothing were*
 12, 13. *they inferiour to any other Churches. In his Epistle to the Galatians,*
 he compares himself with the chief of the Apostles, and the Pillars
 2 Gal. 7. *of the Church, declaring, that he who wrought effectually in Peter to*
 8, 9. *the Apostleship of the Circumcision, was as efficacious in him towards*
the Gentiles, that these Pillars saw, and perceived by the Grace given

to him, that the Gospel of Uncircumcision was committed to him, as the Gospel of the Circumcision was to Peter, and therefore gave unto them the Right-hand of Fellowship, that he with Barnabas, should go unto the Gentiles, and they unto the Circumcision: Adding for Consolation to the Gentiles, that Christ had redeemed them from the Curse of the Law, that the Blessing of Abraham might come upon the Gentiles, that they might receive the Promise of the Spirit through Faith. He magnifies the God of Heaven, for blessing his Ephesians with all Spiritual Blessings in heavenly things (* or Gifts) in Christ Jesus: he prays that God would farther give unto them the Spirit of Wisdom and Revelation, for the Acknowledgment of Christ; and he exhorts them to be filled with the Spirit, speaking one to another in Psalms and Hymns, and spiritual Songs: The same Exhortation he repeats to his Colossians: And a like Prayer he makes for them, that they may be filled with the Knowledge of his Will in all Wisdom, and spiritual Understanding. Two of his Admonitions to the Thessalonians are conceived in these Words, quench not the Spirit, despise not Prophecies. The Author to the Hebrews pronounces it a dreadful thing to fall from the Profession of the Christian Faith, because upon their first embracing of it, they had tasted of the heavenly Gift, and of the powers of the World to come, and were made partakers of the Holy Ghost; and therefore by revolting, after they had thus received the Knowledge of the Truth, they did despite to the Spirit of Grace. St. Peter adviseth the same converted Jews that the Gospel was preached to them by the Assistance of the Holy Ghost, sent down from Heaven: And he gives these instructions to them, for the Use of their extraordinary Gifts, As every Man hath received χάρισμα the Gift, so let them minister the same one to another, as good Stewards of the manifold Grace of God; if any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it as of the Ability which God giveth, that God in all things

* Note that ἐν τοῖς ἐπαινετοῖς may be so rendred in this Place, is probable.

1. From the Phrase εὐλογία πνευματικῇ, for the Gifts of the Holy Ghost are stiled (15. Rom. 29.) εὐλογία τῆς εὐαγγελίας, the Blessing of the Gospel, and the Promise of the Spirit εὐλογία τῆς Αβραάμ, the Blessing of Abraham. 3. Gal. 14.

2. Because these Gifts are stiled ἐπαγγελία, thus when our Saviour had (3. John. 12.) discoursed of the Spirit received in Baptism, he saith he had told them τὰ ἐπαγγέλια, and they who were Partakers of these Gifts, are said to have tasted τὸ δοκεῖν τῆς ἐπαγγελίας of the heavenly Gift. 7. Heb. 4.

* 5 Eph. 16, 17. † 3 Col. 16. 1 Col. 9. || 1 Thes. 5. 19, 20.

3. Gal.

13, 14.

1. Eph. 2.

15. Rom.

29.

6. Heb.

4.

6. Hebr.

4, 5.

chap 10.

vers. 29.

1 Pet. 1.

12.

eb 4. 10,

11.

things may be glorified through Jesus Christ. St. John informs the
 1 John 2. Christians, that they had an *Unction* from the Holy one, and they
 20, 27. knew all things necessary, and that the *Unction* they had received, a-
 bidding in them, they had no need that any Man should teach them,
 but as the same Anointing taught them all things. Moreover, saith
 c. 3. 24. he, hereby do we know that we abide in Christ by the Spirit which he
 hath given us; and that this was their Preservative against the
 many *Antichrists* that were in the World.

4. That these extraordinary Operations of the *Holy Ghost*
 were thus vouchsafed to confirm the *Christian Faith*, is farther
 evident from the Consideration, that the *Apostles* do, with the
 greatest Confidence, produce this Testimony of the *Holy Ghost*,
 as a convincing Demonstration of the *Resurrection* of our Lord,
 and of the Truth of what they had delivered in his Name; and
 as a full justification both of their Office, and their Actions: The
 5. Acts, God of our Fathers, saith St. Peter, hath raised Jesus to be a Prince,
 30, 31, and a Saviour, to give Repentance unto Israel; and we are his Wit-
 32. nesses of these things, and so is also the *Holy Ghost*, which he hath
 given to those that obey him. When Peter was accused for trans-
 gressing the Jewish Rites, by conversing with *Cornelius*, and other
 uncircumcised Persons, he apologizes for himself, by saying,
 11 Acts, The *Holy Ghost* fell upon them, as upon us at the beginning; and
 15. by that fact, convinced the *Zealots* of the Circumcision, when
 the believing *Pharisees* contended that it was needful to Circum-
 cise the Gentiles, and to command them to keep the Law of Moses,
 St. Peter by this Argument confutes them, That God who knows
 the hearts of Men, bare witness, that though uncircumcised, they
 15. Acts, were accepted with him, by giving them the *Holy Ghost* even as he
 8. did to us. St. Paul speaks thus to the Church of Corinth, My
 1 Cor. 2. preaching was in demonstration of the Spirit, and in power, that
 4. they had received the Confirmation of the Faith by the *Arrabo*,
 2 Cor. 5. 5. the Pledge, or earnest of the Spirit, by whose Testimony they
 were abundantly confirmed in the Truth of what they did be-
 lieve, and in the Certainty of what they did expect. These
 Gifts are represented by him, as a convincing Motive to the
 Prophet, or spiritual Person, to acknowledge, that what he wrote
 1 Cor. 14. was the Commandment of God: That the Gospel which he prea-
 27. ched was the undoubted Truth, and that which was to be re-
 tain'd

tain'd in opposition to the Law, he proves to the *Galatians*, because the ministration of the *Spirit*, and the Power of working Miracles was the result not of the Law, but of the Gospel-Dispensation: For thus he puts the Question to them: *O foolish Galatians, who hath bewitch'd you, that you should not obey the Truth? this only would I learn of you, Received you the Spirit by the Works of the Law, or by the hearing of Faith? Are you so foolish, having begun in the Spirit, are you made perfect in the Flesh? He therefore that ministrETH the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the Hearing of Faith?* In his Epistle to the *Thessalonians*, he argues their Election by God because his Gospel came not to them in Word only, but in Power, and in the Holy Ghost, and much assurance, and they received the Word in much affliction, and with joy in the Holy Ghost. In his Epistle to the *Hebrews* he shews the dreadful Issue of the Contemners of the Gospel upon this account, that God bare witness to it by Signs, and Wonders, and divers Miracles, and Distributions of the Holy Ghost, according to his will. Now Arguments of this nature neither could be urg'd by, nor being offer'd, could prevail upon, wise and considering Men, had not the Matter of Fact, on which they did intirely depend, been uncontestible.

5. This Argument receives yet farther strength from this consideration, that those Gifts, and powerful Operations of the Holy Spirit were either such of which even *Infidels* might, from the Nature of them, be convinced, or such as from some outward, or sensible Appearance, or by their inward Operations and Effects, made themselves known to them who had receiv'd them; for instance, the working of Miracles, as the making the Lame to walk, the Deaf to hear, the Blind to see, the Dead to live, which were all Miracles of Mercy, or the inflicting Blindness upon *Elymas*, or Death on *Ananias* and *Saphira*, the delivering Men up to Satan, the Rod which the Apostle threatens to the Disobedient in the Church of *Corinth*, which were all Miracles of Judgment, the casting out Devils by the Name of Jesus, the healing the Sick by Imposition of Hands, the Gifts of Prophecy, and discerning of Spirits, the Gifts of Tongues, and the Interpretation of them, if truly done, were things self-evident, and could not well be exercis'd without a sensible Demonstration

Gal. 1.

—2,

—3,

—5.

1 Thes. 1.

v. 5, 6.

2 Heb. 4.

13 Acts.

11.

5 Acts 5,

10.

monstration to all that saw, perceiv'd, heard, or felt them, that they were perform'd : And therefore, by enabling his Servants to perform them, God gave full testimony to the Word of his Grace.

1 Cor. 14. Some of these Gifts, saith the Apostle, were signs not to them that
 22, 23. believe, but to them that believed not, and by the Exercise of them he will be convinced, and the Secrets of his Heart will be made manifest, and he will be induced to confess that God is in you of a Truth; and therefore these are fitly styled ἡ φανέρωσις τῷ πνεύματι the Manifestation of the Spirit. The Baptism of the Spirit was at the first attended with a lambent Fire, so he fell on the Apostles in the shape of fiery Tongues, when our Lord Jesus was baptized, the Holy Ghost descended on him in the Shape of a Dove, say the Evangelists, πῦρ ἀνέβη a Fire was kindled in Jordan, saith Justin Martyr (Dialcu. Tryp. p. 315.) πειλάμψεν τὸ πνεῦμα ὡς μέγα a great Light shone upon the Place saith the Gospel of the Nazarens, which the Syrian Churches also acknowledge in their Liturgy. The Spirit then given to believers is stiled the first Fruits which rais'd an expectation in them of the Redemption of their Bodies, || the Earnest of the Spirit in their Hearts, the Spirit by which they were sealed up to the Day of Redemption, the Earnest of their Inheritance for the buying out of the purchased Possession, the Spirit by which they were enabled to cry Abba Father, who testified to their Spirits that they were the Sons of God, and should be heirs of Glory, and the Witness of God within them. Which expressions plainly intimate, that they who had this Spirit could certainly know he dwelt in them, and could be thence assured of their Relation to God, and of the Happiness which he had promised to them, according to the saying of St. John, hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. Moreover.

|| Βεβαίωσις τῷ μαρτυρίᾳ τῷ Χριστῷ, 1 Cor. 1, 6. Βεβαίωσις ἡμῶν εἰς Χριστὸν, 2 Cor. 1, 21, 22. vid. 2 Cor. 5, 1-5
 5 Gal. 5. 1 Thess. 1, 5. 2 Tim. 1, 14.

6. The Primitive Professors of the Christian Faith afford us a full Testimony of the Continuance of those Gifts and Operations of the Holy Ghost in after Ages. St. Clemens, the Com-

(a) -- καὶ πλήρης πνεύματος ἁγίου γινώσκουσιν ἐπὶ πάντας ἐγγίνετο. S S. 2.

panion, and Fellow-labourer with St. Paul, in his Epistle to the (a) Church of Corinth saith, that they were filled with an insatiable

insatiable desire of doing good, and that there was a full Effusion of the Holy Ghost upon them all. Eusebius adds, that the first Order of the Succession of the Apostles and the Evangelists,

which preached the Gospel after them, (b) did many and strange Wonders by the Holy Ghost. Ignatius the Martyr saith of the (c) Church of Smyrna, that she was favoured with all Gifts, and was deficient in no Gift. Justin Martyr, in his Dialogue with Trypho, declares expressly of those who were converted to the (d) Christian Faith, that they every one received the Gifts, as they were worthy, when they were Baptized, some the Spirit of Knowledge, some of Council, some of Fortitude, some of Healing, some of Fore-knowledge, some of Doctrine. And again, amongst us, saith he, even to this present Time, the Gifts of Prophecy are preserved, whence you Jews ought to understand, that what of old was proper to the Jewish Church, is now translated to us; and a third time, Our

Men and Women have the Gifts of the Holy Ghost. Irenæus, speaking

of the wonderful Operations of our Lord, sayeth thus, (e) They who are truly his Disciples, receiving Grace from him, do the like Works in his Name, as every one hath received the Gift from him; some ejecting Devils so efficaciously, that they who were delivered from them, espous'd the Christian Faith, and constantly persevered in it; others had the Knowledge of things future, Divine

(b) Ἐπὶ καὶ τῷ θείῳ πνεύματι εἰσὲ π ποτὲ δι' αὐτῶν πλεῖστα θαύματα ἐνέργουν, Hist. Eccl. l. 3. c. 37.

(c) Ἐκκλησία — ἐλεημένη ἐν παντὶ χαρίσματι — ἀνεστρήφθη ἕστη πάντες χαρίσματα, Proem.

(d) Novi nonnullos indies Christi Discipulnam suscipientes, οἱ καὶ λαμβάνουσι δόματα ἕκαστος ὡς ἄξιοι εἰσὶ φωτισθῆναι διὰ τῷ ὀνόματι τῷ χαρισμῷ ὁ μὲν γὰρ λαμβάνει συνέσεως πνεύμα, ὁ δὲ βελῆς, ὁ δὲ ἰσχυρῶς, ὁ δὲ διάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, ὁ δὲ φόβου Θεοῦ, Dial. cum Tryph. P. 258. A. Ὡς γὰρ ἡμῶν καὶ μέχους οὖν περιηγητὰ χαρίσματα εἰσιν ἐξ ἧς καὶ αὐτοὶ συνιέναι ὁρῶμεν ὅτι τὰ παλαιὰ ἐν τῷ γένει ὑμῶν ὄντα εἰς ἡμᾶς μετετέθη, P. 308. B. πᾶρ ἡμῶν ὅτιν ἰδεῖν καὶ θηλεῖας καὶ ἄρσενας χαρίσματα ἀπὸ τοῦ πνεύματος τῷ Θεῷ ἔχοντες, P. 315. D.

χάρις ὅτι τελέουσιν ἐπ' ἐνεργασία τῇ τοῦ λοιπῶν ἀνθρώπων χάρις εἰς ἕκαστον αὐτῶν ἢ δωρεὰν εἰληφέναι παρ' αὐτοῦ, οἱ μὲν γὰρ δαίμονας ἐλαύνουσιν βεβαίως καὶ ἀληθῶς ὥστε καὶ πολλὰ καὶ πιστεύουσιν αὐτοῖς ἐκείνους χαριστεύοντες ἀπὸ τοῦ πονεῖν πνευμάτων, καὶ εἶναι ἐν τῇ ἐκκλησίᾳ, οἱ δὲ καὶ περιγνώσκουσιν ἕκαστος τοῦ μέλλοντος, καὶ ὁπτασίας καὶ ῥήσεις περιηγητὰς, ἀλλοὶ δὲ τοὺς χαίροντας διὰ τὸ τοῦ χαρισμῶν ἀποδόσεως ἰσχυρῶς, καὶ ὑμῖς ἀππαροδοῦσιν ἡδὴ δὲ χάρις ἔχουσιν καὶ νεκροὶ ἐγέρθησαν, καὶ παρέμεναν ἡμῶν ἔπειτα ἰκανοίς, καὶ πὶ γὰρ; ἐκ εἰσιν ἀειδὸν ἐπὶ τῷ χαρισμάτων ὧν χάρις πάντες κόσμου ἡ ἐκκλησία ὧς δὲ λαβῶσα ἐν τῷ ὀνόματι Ἰησοῦ χαρισμῶν σωρῶνται ἐπὶ Ποντίῳ Πιλάτῳ ἐκείνης ἡμέρας ἐπ' ἐνεργασία τῇ τοῦ ἐδνῶν ὁμιλεῖ, L. 2. c. 57.

Visions, and prophetical Predictions were vouchsafed to them; others by Imposition of Hands, cured the Diseased, and others raised the Dead. 'Tis needless, saith he, to insist upon Particulars, for the miraculous Gifts which the Church, throughout the *World*, enjoys, and the beneficial Miracles she worketh for the good of Heathens, are innumerable. And treating of these Words of the Apostles, *We*

(f) Καὶ οὕτως καὶ πολλῶν ἀκέραιον ἀδελ-
φῶν ἐν τῇ ἐκκλησίᾳ περιηγητικὰ χεῖρ-
ματα ἔχοντων, καὶ παντοδαπὰς λαλόν-
των διὰ τοῦ πνεύματος γλώσσας, καὶ τὰ
κρυφία ἢ ἀνθρώπων ἢ φανερὰ ἀ-
γόντων ἐπὶ τῷ συμφέροντι καὶ τῷ μυστή-
ριῳ τοῦ Θεοῦ ἐκδηλούμενον, L. 5.
cap. 6.

speake *Wisdom* among those that are per-
fect, he saith, that (f) the Apostle, by the
perfect, Understandeth those who have re-
ceived the Spirit of God, and by that Spi-
rit speak all Languages, as we our selves
have heard from many Brethren of the
Church, having prophetick Gifts, and by
the Spirit speaking all Languages, discover-
ing the hidden things of Men, and mani-

festing the Mysteries of God.

Here then we find by all these early Testimonies of Martyrs, for the *Christian Faith*, that in the first and second Centuries, innumerable Gifts were still continued, not only to some Churches, but to all Churches, every where, that every one at their Baptism received some or other of these Gifts; and that there was a full Effusion of the Holy Ghost upon them all; that these are Relations, not of things past and gone, or only performed in a Corner, but of things performed every day in the Face of the publick Assembly, and so confirmed by the joynt Testimony of all Christian Churches, that they were Miracles which their own Eyes had seen, Tongues, and Prophetick Gifts, which their own Ears had heard, Gifts which they urg'd against the unbelieving Jew for his Conviction, and beneficial Miracles so truly wrought upon the Heathen, that they were efficacious to engage them to espouse, and persevere unto the end in the Profession of the *Christian Faith*. And therefore this may well deserve to be esteemed, as *Origen* well styles it, διὰ τὴν ἀπόδειξιν τοῦ λόγου, the proper Demonstration of our *Jesus*, the Archetype or essential *Word*; no other Doctrine, no other Pretender to the Power of doing Signs or Wonders, having ever derived the Power from himself, on others, entayl'd it on them by Promise, or engag'd that all Believers should receive it; no Heathen *Apollonius*, no

Roman

Roman Juggler ever pretending to enable their Followers to speak with Tongues, to interpret the Language of another, to discern the Secrets of Mens Thoughts, to confer all, or any of these Gifts by Imposition of Hands. And Secondly, *θεῖα τέχνη ἐνδεξίς*, the most Divine Convincing Demonstration of the Truth, and the celestial Original of that Faith which gave the full Effusion of these Gifts to the Professors of it.

I have hitherto discoursed, as if the Gifts of Healing, Diseases, casting out Devils, and working other powerful Miracles, were to be reckoned among the Gifts of the Holy Ghost, and I indeed believe that all these are *ἐνεργήματα τοῦ πνεύματος*, the Operations of the Spirit; but then I humbly conceive, that this Phrase, *χαρίσματα τοῦ πνεύματος*, the Gifts of the Holy Ghost, doth in the

Scripture bear another Sense, and doth distinctly * signify the inward Gifts, by which the Understanding is enlightened, and is enabled to perform things, which by Nature it could not do without immediate Workings of the Holy Ghost. When therefore we read in Scripture of

τέχνη, σημεῖα, δυνάμεις, I grant we generally are to understand miraculous Operations performed upon others, as the Healing of the Sick, making the Lame to walk, the Deaf to hear, the Blind to see, the Dead to live, the casting out, and silencing of Devils, and their Oracles; but when we find in Scripture mention of the Holy Ghost, and of the Gifts of the Holy Ghost, or Spirit, I humbly conceive, we rather are to understand the Gifts of Wisdom, Knowledge, Faith, Prophecy, discerning of Spirits, the Gifts of Tongues, and the Interpretation of them. My Reasons for this Notion, which I submit to better Judgments, are these following.

1. Because our Saviour, whilst he was upon Earth, gave to his Apostles, and to the Seventy Disciples, Power to heal the Sick, to cleanse the Lepers, raise the Dead, and cast out Devils; and yet the Evangelist St. John, informs us, that the Holy Ghost was not yet, because that Jesus was not yet glorified. Our Saviour tells his own Disciples, that the Paraclyte would not come till he departed; And St. Peter, That our Lord being exalted to the Right-hand of God,

* This is the constant Notion of the Holy Ghost among the Antient Jews: See Maimon More Nebuchim, Part 2. c. 45. Gradus Secundus, Mr. Smiths Select Disc. Tract of Prophecy, Ch. of the Holy Ghost.

received the Promise of the Holy Ghost; the Holy Ghost therefore must signifie some thing distinguished from the Power of working Miracles.

2. It is almost impossible to conceive that the *Disciples* of the *Baptist* (mention'd *Acts* 19.) had never heard of the other Miracles wrought by *Christ*, and his *Apostles*, and yet they do expressly say, *we have not heard whether there be an Holy Ghost*, this Phrase must therefore, in their apprehension, signifie somewhat distinct from what we properly do call the Power of working Miracles.

3. The Prophecy of *Joel*, which by *St. Peter* is mention'd as the Promise on which the giving of the *Holy Ghost* was founded, is only a Promise of *Visions, Dreams and Prophecy*, but not of Miracles, and the Gifts of the *Spirit* mention'd by the Prophet *Isaiah* are only those of *Wisdom, Knowledge, Understanding, Council, Courage, Piety, and the Fear of God*; no mention being made of signs and wonders.

Chap. 11
2, 3.

4. Because throughout the *History* of the *Acts* of the *Apostles*, where *St. Luke* hath occasion to mention the Miracles which the *Apostles* and *Primitive Professors* did, he always uses the Words *τεῖματα, σημεῖα, δυνάμεις, Wonders, Signs, Powers*, but where he speaks of Persons prophesying or speaking with Tongues the wonderful Things of God, he doth as constantly ascribe this to the *Holy Ghost* descending on them: Instances of the first kind you will find, 2 *Acts* 22, 43. | 4. 16, 22, 30, 33. | 5. 12. | 6, 8. | 8. 6, 13. 14 3. | 15. 12. | 19. 11.

Instances of the second kind occur, 1. *Acts* 16. | 2. 4, 11. | 7. 51. | 8. 17. | 10. 44, 45. | 19. 2, 6. | 20. 23, 28. | 21. 11. | 28. 25. |

3. Because where the *Scripture* mentions these things together, it puts a manifest Distinction between Signs, and Wonders, and Gifts, and Operations, and distributions of the *Holy Ghost*, as v. 9. 15. *Rom.* 19. 3. *Gal.* 5. 2. *Heb.* 4. 21. And therefore having spoken of these things hitherto in general, and without distinction, for farther demonstration of this Matter I proceed to speak more particularly of some of those *χαρίσματα* or Gifts which in the stricter Acceptation of the Word, do bear that Name.

Vid. Supr.
prefat.

1. And first, the Gift of *Prophecy* affords a signal Demonstration of the Assistance of the *Holy Ghost* vouchsafed to the Abettors of the *Christian Faith*.

I have

I have already shewed that this Gift was exercised at *Rome*, at *Thessalonica*, 'tis represented by *St. Paul* as a thing common and luxuriant in the *Church of Corinth*, who declares, that each ^{1 Cor. 14.} Man had his Revelation, and that all might prophesie, and that ^{26, 31.} they should desire spiritual Gifts, but above others Propheſie. ^{v. 1.} More-
over, he instructs them how, and when to use, and when to li-
mit and restrain this Gift, and chides them for abusing the plen-
tiful Effusion of it, to the Confusion of the Church, the Dis-
turbance of the Peace, and the Hindrance of her Edification.

Now the Word *Propheſie*, imports sometimes only the Inter-
pretation of the *Scriptures*, or Will of God to the Edification,
Exhortation, or Comfort of the Hearer; sometimes the com-
posing of *spiritual Hymns*, of Praises and Thanksgivings by the
immediate Assistance of the Holy Spirit, in both which Senses,
it is used by *St. Paul*, when mentioned among the *καὶ ἑσματα*, vouch-
safed to the *Church of Corinth*, but then it was so used, or with
such Evidences of Divine Assistance, as to convince, not only
the Unlearned, but Unbelievers, that *God was in them of a truth*. ^{1 Cor. 14.}
Sometimes it signifies the Prediction of future and contingent ^{23, 24.}
things, as when the *Author of the Revelations* saith, that the *Te-*
simony of Jesus was the Spirit of Propheſie; and in this Import of ^{10 Rev.}
the Word, we have mention in the *Acts of the Apostles*, of the ^{19.}
Prophet Agabus, who foretold the Dearth which was to hap- ^{11 Acts.}
pen in the *Reign of Claudius Caesar*, and of other Prophets coming ^{27, 28.}
from *Jerusalem to Antioch*, of *Prophets and Teachers at Antioch*, of ^{13 Acts.}
four Daughters of *St. Philip*, which did prophesie. And among the ^{21 Acts,}
Gifts dispensed by our Saviour, when he ascended up on high, ^{10.}
are reckoned *Prophets and Evangelists, Pastors and Teachers*. Thus
Justin Martyr tells the Jew, that the Gift of Propheſie, which a- ^{Dial. cum}
mong them had long since ceased, was conferr'd upon the Christians, ^{Troph. p.}
καὶ γὰρ ἡμῶν καὶ μέχρι νῦν προφητικὰ χαρίσματα ἔσιν, for we have to this ve- ^{308.}
ry time the Gift of Propheſie. *Irenæus* saith, That Propheſie and ^{L. 2. c. 57.}
Visions, Predictions of things future, and Revelation of things secret,
were frequent in his days. And in *Euse-*
bius, there is mention of an * *Antient*
Writer, who, to confute the *Monta-*
nist, all whose pretended Prophets
were Extatick, brings in a Catalogue

* The Prophets of *Montanus* saith
he prophesied (*Euseb. Eccl. Hist. l. 5. c.*
17.) ἐν Παρακλῳσιν ὁσπιν δὲ τῶν προ-
φητῶν κατὰ τὴν παλαιάν, ὅτι κατὰ
τὴν πνευματορρηδίντα προφητῶν

of:

δεδόται διυψίσταται, ἔτε Ἀγαθόν, ἔτε ἰσ-
 δαν, ἔτε Σίλας, ἔτε τῆς φιλικῆς δου-
 λείας, ἔτε ἡ ἐν φιλαδελφείᾳ Ἀμμίας,
 ἔτε κοδράν, ἔτε πῖνας ἄλλους μὴδὲν
 αὐτοῖς προσήκοντας χαρίζονται —
 δεῖν γὰρ εἶναι τὸ Προφητικὸν χάρισμα ἐν
 πᾶσι τῇ ἐκκλησίᾳ μέχρι τῆς τελείας πα-
 ρουσίας, ὁ Ἀπόστολος ἀξιοῖ. Eusebius
 also adds, that some thought Monta-
 nus, Alcibiades and Theodorus might
 Prophesie, because there were πλεῖστοι
 καὶ ἄλλοι ἱεροδωτοὶαι τὸ δεῖν χάρι-
 ματὸς εἶναι τότε κατὰ διαφόρους ἐκκλη-
 σίας ἐκτελεσμέναι Many strange Ef-
 fects of this Divine Gift still remaining
 in divers Churches, Hist. Eccles. l. 5 c. 3.

of the renowned Prophets of the *Chris-
 tian Church*, who never suffered the
 like Phrensies, and after calls for a
 Succession of these Prophets, as a thing
 necessary in the *Christian Church*, which,
 had the Gift then ceased, could not
 have been required from its Adversar-
 ies without the greatest Prejudice to
 the Church of Christ. Now this was even
 by the Heathens, admitted as a certain
 Rule, *Si divinatio ergo Deus*, and 'tis
 as certain, that if God vouchsafed the
 Gift of Prophesie, to *Christians*, in Con-
 firmation of that Faith, that *Christiani-
 ty* is derived from God. Add to this,

- 2dly, That they who were then called to *Sacred Functions*
 were either chosen to them immediately by the *Holy Ghost*, or,
 with their ordination, they received some measure of these ex-
 traordinary Gifts, this indeed we might reasonably expect, who
- 1 Cor. 12 know the *Manifestation of the Spirit* was given πρὸς τὸ συμφέρον for the
 7. benefit of others, that they should be more eminently vouchsafed
 4 Eph. to those Men who were particularly designed for the perfecting
 12. of the Saints, for the *Work of the Ministry*, for the edifying the Body
 of Christ. We find that Christ himself was consecrated to his
 Prophetick Office by the descent of the *Holy Ghost* on him at
 Baptism, and when he ordained his Apostles, he saith unto them,
 24 Luke as my Father sent me, so send I you, receive the *Holy Ghost*, and
 4. would not suffer them to begin their testimony concerning him
 till they should be endued with Power from above, or with the
 12 Acts *Holy Spirit*. The *Holy Ghost* said, seperate me Barnabas and Saul
 2. for the *Work* whereunto I have called them. St. Paul speaks thus
 20 Acts unto the Elders of Asia, take heed to your selves, and to the flock
 28. over which the *Holy Ghost* hath made you Overseers: And he advises
 1 Tim. 4, Timothy not to neglect the Gift which was given him by Prophecy,
 14. and the Imposition of the Hands of the Presbytery, to stir up the Gift
 2 Tim. 1. received by imposition of hands. Clemens Romanus saith, that the
 6. Apostles out of their Converts, chose Bishops and Deacons δακρυμαῖα
 Eph. ad τὸ πνεῦματ. Clemens of Alexandria adds, that John coming from
 Cor. 15. Asia,

Asia ordained such to be of the Clergy who were *οἱ ἀπὸ τοῦ πνεύματος σημαι-* *Euseb. Hi.*
νημένοι, as I may render it, presented to him by the Holy Ghost. *Ecel. 1. 3.*
C. 23.

Ignatius faith of the Bishops placed every where, that (a) they were appointed by the Council of Christ Jesus, of the Bishops, Presbyters and Deacons, that they were assigned by the Sentence of Christ Jesus, that they were sent by the Father of the Family, of Onesimus Bishop of Ephesus, that he was given them by God, of Polycarp Bishop of Smyrna, that he was made Bishop by God the Father, and Christ Jesus, and of the Bishop of Philadelphia, that he received the Office not by himself, nor by Man, St. Cyprian faith of the Bishops and Priests in

general, that they were constituted such, not only by the Suffrage of the People, and the Consent of their Fellow-bishops, but also judicio Cyp. Ep. Divino, that he did make them Priests and Bishops, that they had 55 Edw. Dei testimonium, and that it was a great Absurdity to think that Ox. Ap. Bishops were not constituted in the Church by God, which, if true, 69. P. is certainly a Demonstration not only of the apostolical, but the Divine Original of Episcopacy. But,

3dly, Of those Gifts which shew the Power of the Holy Ghost engaged to promote the Christian Faith, that of Tongues is most illustrious, for the Spirit which fell upon the Christian Converts, opened their silent Mouths, and made them speak the proper Dialect of every Nation under Heaven. No sooner did an Apo- 2 Act. 3 file lay his hands on an illiterate Person, but he spake with Tongues, this was a thing exceeding requisite to the speedy Propagation of the Gospel, which in the space of Forty Years was to disperse it self throughout the World according to our Lord's Prediction, it therefore was a thing publick, and notorious to 24. Mat. all the World, it was daily exercised among the Heathens by others to convert them, and by themselves when they embraced the Christian Faith, as we are frequently inform'd by the History of the Acts of the Apostles, and the Epistle to the Church of Corinth, among whose Gifts are reckoned divers kinds of Tongues, 1 Cor. 12. and the Interpretation of them, to whom St. Paul even objecteth 10. this amongst their Crimes, that when they came together, every

(a) *Οἱ Ἐπίσκοποι οἱ κατὰ τὰ πέρατα ἐξ δέντες ἐν Ἰησοῦ χριστῷ γνώμην αὐτῶν ἔχοντες.* *Ep. ad Eph. S. S. 2, 6.*

τοῖς ἀποδείκνυντες ἐν γνώμῃ Ἰησοῦ χριστοῦ. *Ep. ad Philadelph. P. 1. 1. Benedicimus, ὁ ἡγουμένης ὑμῶν ἐξ ἰσχύος τοῦ τοῦ ἐπίσκοπον καλῶνται.* *Ep. ad Eph. S. S. 1. Πολυκαρπὸς ἐπίσκοπος καλῶνται ὑπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ χριστοῦ ὃν ἐπίσκοπον ἔγγον ἐκ ἀφ' ἐαυτοῦ ἐδὲ δι' ἀνδράων καλῶνται τὴν διακονίαν, &c.* *Ep. ad Philadelph. S. S. 1.*

Chap. 14. *one had his Tongue*, and that if they proceeded thus to speak
 26. with Tongues, they would be the Authors of Confusion, and
 cause the *Heathens*, who came to their Assemblies, to say, that
 Vers. 23. *they were mad*, and then adviseth that when they spake with
 Vers. 27. Tongues, care should be taken that *there be some Interpreter*,
 concluding, that, order being thus observ'd, no Man should for-
 Vers. 39. *bid to speak with Tongues*; and if this Gift was so abundantly
 conferr'd upon that *Church* in which the *Apostle* found so great
 Divisions, Errors and Miscarriages, and of which the *Apostle*
 2 Cor. 8. saith only, that *they came behind the other Churches in no Gifts*,
 7. we may then reasonably suppose others, and better *Churches*,
 had at least an equal share in this miraculous Endowment. This
 is that signal Demonstration of the *Spirit* which becomes more
 convincing from the exceeding frivolousness of those exceptions
 which are made against it by Men who want no subtilty, or
 wisdom to suggest Evasions, where they may be found. For,

1. To assert that at the laying on of the *Apostles* Hands, the
 Preaching of a Sermon, the *rusting of a mighty Wind*, so strange
 a Fit of *Melancholy*, such unaccountable Diseases should seize
 upon so many thousand *Christians*, and should direct each Mo-
 tion of their Tongues, to think that this effect should be so pro-
 per and peculiar to the *Christian* Temper, as that no other Per-
 sons should pretend unto it, that it should naturally cease, when
 once the *Christian* Faith had spread it self throughout all *Nati-
 ons*, and never give the World one fresh experience of its effi-
 cacy, that we know of, after the second *Century*, is sure a *Symp-
 tom* of a distemper'd Fancy, and the deepest *Melancholy*.

2dly, Others who ascribe the Gift of Tongues to the *Assis-
 tance of the Evil one*, seem yet more palpably absurd; seeing
 the Doctrine which was promoted by this Gift is pure and peace-
 able, and highly instrumental to advance God's Glory, and to
 direct Mankind to the Enjoyment both of present and eternal
 Happiness, and therefore cannot reasonably be supposed to de-
 rive from that impure, mischievous Spirit, who labours after no-
 thing more than the Dishonour of the God of Heaven, and the
 Destruction of Mankind. This Doctrine was design'd to over-
 26. Acts turn the *Devil's* Kingdom, to turn Men *from the Power of Satan*
 18. *unto God*, and to deliver the deluded World from that *Idolatry*,
 those

those barbarous and inhuman Rites, and those ridiculous and filthy Ceremonies which he had taught the World to practice, and espouse as part of that devotion which was due to what they called God. Moreover, this *Doctrine* silenc'd all the *Devil's Oracles*, it forced his *Legions* to quit those seats they had so long and quietly enjoy'd before our *Saviour's* coming, and to (a) *confess they were but Devils, and could do nothing when the Name of Christ was mention'd.* Now sure it is irrational to think *Satan* (a) *Nisi se* should thus contend with *Satan*, that he should destroy the very *Dæmonas* Kingdom he himself erected, or that he should concern himself *confessi* to propagate, and to confirm that Faith which bears the great- *fuerint,* est Opposition both to his Nature, and Designs. *Christiano* *mentiri*

non audent; ibidem illius Christiani preciosissimi sanguinem fundite, Tertul. Apol. c. 23.

Hæc omnia sciunt plerique; pars vestrum, ipsos Dæmonas de semetipsis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur, — ipsis testibus esse eos Dæmonas de se verum confitentibus credite, Minut. p. 31. Cyprian Ep. ad Demetr. Lactan. l. 2. c. 15. l. 4. c. 27.

Ἰνσὺ γὰρ πικρὸν ἐστὶν αὐτῶν τὸ εὖν ἡμετέρας ἀγενέας ἡδέσο. Porphyrius apud Euseb. præpar. Evang. l. 5. c. 1.

Obj. I know not any thing which can with any colour of pre-
tence be offer'd to invalidate the Strength of this plain demonstra-
tion of the Truth of *Christian* Faith, but this surmise, that these
things are recorded only by the *Apostles*, and *Evangelists*, and
Primitive Professors of that Faith, and so the Truth of what
they say only depends upon their testimony deliver'd in their
own cause; now this exception will be fully obviated by these
Two Considerations.

Ans. 1. That these Writings must be sent unto the *Churches* to
which they were directed, these *Histories* of the *Acts* of the
Apostles composed in those very Ages when *Christianity* by the *A-*
postles was propagated through the World, and therefore whilst
all Persons concern'd in the things deliver'd by them, might be
certain of the Truth, or Falsehood of what they did affirm
touching these Gifts, and Operations of the *Holy Ghost* vouch-
safed to them, or exercised among them.

2. That we have many strong and convincing Reasons to be-
lieve that these *Apostles*, and sacred *Writers* spake forth the
words of truth and soberness in that which they deliver'd in these
D Writings

Writings touching these Gifts and Operations of the *Holy Spirit*, and did not in these *Epistles*, and Discourses boast of that which they had not performed, or which those *Churches*, to which these Writings were directed, had not experienced.

And first, That these Writings were composed, and sent unto these *Churches* in that very Age in which the *Apostles* lived, and propagated the *Christian* Faith throughout the World, may be concluded. (1.) Because they bear the Names of the *Apostles*, and *Evangelists*, for no Man could pretend they were so, had they not really been such, but they must put a Cheat upon the World, and substitute their own inventions, for the Word of God. Moreover they have been handed down for such by a more general Tradition, and of a firmer Credit than any of the Books of *Cicero*, or *Virgil*, which we indisputably own as theirs, for it was a Tradition of the whole *Christian* World, which owned, cited, read, and receiv'd them as such from the *Apostles* days, as is apparent from the *Epistle* of *St. Clement*, *Barnabas*, *Ignatius*, and *Polycarp*, whilst others which pretended to the same *Original*, were universally rejected by them. Besides they did attest them so to be by many sufferings which they had no temptation to endure besides the Truth of their assertion: 'twas a Tradition which concerned things of the highest moment, and which it was their greatest interest to be well assured of, they being the sole Ground of their support at present under the sharpest Tryals, and of their future hopes; and therefore Writings which they were concerned to get, hear, read and keep, they were Books written to whole *Churches* and *Nations*, yea the whole World of *Christians*, who could not have receiv'd them easily, had the *Apostles*, by whom they were converted, given no intimations of them. Books of the greatest Opposition to the Superstitions both of *Jews* and *Heathen*, and which denounced upon them the greatest Plagues and Judgments, such as obliged them to search, as much as possible, into the Truth of what they said, and yet these Books were by them not denied to be the Works of those *Apostles* and *Evangelists* whose names they bare, they were Books which could not be spread abroad in the *Apostles* days, and in their names, unless the *Apostles* had indited them, nor be esteemed as the great Characters

of the *Christian Faith*, if the *Apostles* were so forgetful of them, as not to let those Persons, for whose sake they were written, know it, they were Books which pretended to a Commission from the *Holy Jesus* to leave a Rule of Life and Doctrine to Mankind, which was intrusted only in the Hands of the *Apostles*, all others still pretending to deliver only what they receiv'd from them, they were indited partly to confirm the *Christian Faith*, and to engage Men to believe it, partly to put an end to the Contentions, and rectify the Errors which had crept into the Church in the *Apostles* days, and needed speedy reformation, partly to justify themselves against false Brethren, and to assert the Truth of their *Apostleship*, and partly to preserve their *Profelytes* from such as did pervert the Faith, and partly to instruct them how to bear up in fiery tryals, and to support the Souls of *Christians* under the Miseries they suffered from a persecuting World, and therefore they were written on such Grounds as did require a quick dispatch upon these errands to the *Churches* for which they were intended, and so the *Apostles* must be supposed to give early notice of them, and to divulge them to the *Christian World* whilst they, to whom they were committed, were able to disprove them, if they had been false.

In a Word, The *Epistle to the Romans* must be false, or else it must be sent by the *Apostle* before he had seen *Rome*, for it containeth an intimation, that he had not seen them, a desire to see them, and a *Promise* to come to them. The *first Epistle to the Corinthians* must be indited whilst the Contentions and Disorders, touching the Exercise of their *spiritual Gifts*, continued, because it was design'd to correct them, and whilst St. Paul was in a Capacity to be in Person with them, because he saith, *the rest will I set in order when I come*, The *second Epistle* must be written when the great Famine hapned in *Judea*, of which *Agabus* foretold, because two Chapters of it are spent in exhortation to a liberal Contribution to it, and St. Paul was himself the Messenger by whom that Charity was sent. The *Epistle to the Galatians* must be indited whilst the Controversie touching Justification by the Law, or by the hearing of Faith was hot amongst them, whilst their dissatisfactions touching the *Apostleship* of St. Paul continued, and whilst he lived, for I Paul, saith he, testify to you thus and thus, the Truth of what I write, I confirm to you

1. Rom.

11, 15,

28.

1 Cor. 11

34.

Ch. 8, 9.

2 Cor 8.4.

11. Acts

30.

5. Gal. 2.

1. Gal. 20.

Ch. 6. 17.

by the Oath of God, and he concludeth his Epistle thus, *henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jesus.* In his Epistle to the Ephesians, he strengthens his exhortation with the Consideration of his Bonds, saying, *I Paul the Prisoner of the Lord beseech you.* In that to the Philippians, he mentions his Bonds, his expectation of deliverance from them by their Prayers, his desire to dye, his assurance he should live to serve the Church, his absence from them, and confidence that he should come to them. In that to the Colossians, he speaks of his present joy, his sufferings, his labours for the Church, his sollicitude for them, and those of Laodicea, his salutation with his own hand, his sending Tychicus and Onesimus to give them an account of his Affairs. In his Epistles to the Thessalonians, he speaks of his absence from them, of his great desire to see them, his sollicitude for their stedfastness under the Sufferings they endured for the Faith, his comfort when he heard that they stood firm, he desires their Prayers, that he may be delivered from evil Men, and concludes with the Salutation of his own hand. In the Epistle to the Hebrews he begs their Prayers, that he may be the sooner with them, and promises to come with Timothy: as for those writ to Timothy, Titus and Philemon, I hope 'tis needless to prove that they were written whilst they lived, and were not sent unto them in another World. In a Word, all or most of these Epistles carry his Name before them, his Mark or Token in the Close, they mention the Brethren then living, and speak of Salutation from, or to them, in them he is still praying for them, or begging the Assistance of their Prayers, to omit many other things which are most certain Indications of the Time when they were written.

2dly, That the Apostles in these Writings, speak the Words of Truth and Soberness in that which they deliver'd, touching these Gifts and Operations of the Holy Ghost, and did not boast of that which they had not performed in those Churches, or of that of which those Churches had no experience, will be evident from these Considerations.

1. That they suffer'd loss of Goods, Life, Credit, and of all that could be counted dear unto them, to confirm the Truth of what they taught, and they perswaded Myriads in all those places to which these Writings were directed by them to follow the Example of their Sufferings, propounding to them only the

the *first Fruits*, the *Earnest*, the *Comfort of the Holy Spirit* here,
 the *Joys of Heaven* hereafter, as the true Motive, and Engage-
 ment to endure all these dreadful things. Now, if Persons
 void of Subtilty, and human Artifices, as the *Apostles* were, de-
 liver to the World a Doctrine, which is according to Godliness,
 and worthy of the God of Heaven, as is the *Christian Faith*, if
 they declare they had Commission from Heaven to divulge that
 Doctrine, and that they expected at present no advantage by
 it, but only the most dreadful Sufferings, this being what their
 Master had foretold, and that to which they were appointed, as 16. *Joh.*
 we read in their *Epistles*, if accordingly they did suffer all, that 2, 33.
 Wit and Malice could inflict upon them, and sealed their Do- 1 *Thes.* 3.
 ctrine with their Blood, I say when all these Circumstances con- 3, 4.
 cur, what reason can we have to dispute their testimony, or
 think they could be acted by any Motive in the Publication of
 the *Christian Faith*, but the Conviction of the Truth of what
 they published. Again, since Men who are convinced of a fu-
 ture Happiness, are naturally so unwilling to quit the Pleasures
 and the Enjoyments of the World in Prosecution of that Hap-
 piness, can it be thought that many *Myriads*, who could have
 no conviction of it, if these things were false, should, with the
 greatest Joy and Freedom, part with Life, and all the sweet En-
 joyments of it, to promote a known Delusion, and in defence
 of those *Epistles*, which made a frequent mention of Gifts and
 Miracles imparted to them, when they had no experience of
 them, especially, if *thirdly*, we consider, that the Assistance and
 Comforts of the *Holy Ghost* were promised to all *Christian suffer-*
ers, and they were told, that as their troubles did abound, their 2 *Cor.* 15.
 comforts should abound much more, that when they were reproach- 1 *Pet.* 4.
 ed, and exercis'd with fiery Tryals, they were happy People, be- 14.
 cause the Spirit of Glory, and of God would rest upon them, this the
Apostles taught them to expect, and this, say the *Apostles*, ye
 have found, for ye became Followers of the Lord, and of us, ha- 1 *Thes.* 1.
 ving receiv'd the Word with much affliction, and joy of the Holy 6.
Ghost. Now if this promise was sensibly made good unto them,
 they receiv'd the Earnest of the Truth of *Christian Faith*, and
 an assurance of God's concernment to encourage and reward
 the faithful *Christian*; but if they found no sensible experience
 of

of this *Pledge*, and *Earnest* of these *Consolations*, what reason had they to expect the *Blessings* of another World, or to continue to take joyfully the spoiling of their Goods, the Loss of Credit, Life, and all their worldly Comforts, in propagation of that Faith which had so palpably deceiv'd them, and to establish the Belief of those *Epistles* which contained these apparent Falsehoods?

Secondly, If Men in their *Epistles* to their *Profelytes*, speak largely of the Gifts which they have exercised, and of the mighty Works they have performed among them, and also of the Power conferr'd upon those very *Profelytes*, to exercise those Gifts, and do those Wondrous Works; if in those very Writings they appeal to the *Senses*, and the *Consciences* of those to whom they write, and boldly tell them, that their Eyes have seen, and their own Consciences bear Witness to the Truth of what they say; and if those very Writings, which contain these bold Appeals, are by those very Men, to whom they do appeal, received, and embraced as *Divine Epistles*, there can remain, when all these Circumstances do concur, no place for doubting of the Truth of this Appeal. Now that this was most certainly the Case of our *Apostles*, cannot be reasonably denied, if you admit that they then writ, when what they said might easily have been confuted, if it had been false; for they, with the greatest Confidence, assert, That God confirm'd the Word of his Grace by doing Signs and Wonders by their Hands; that he bare witness to it by mighty Signs and Wonders, and Distributions of the Holy Ghost; as hath been prov'd already.

2. Heb. 4.

Thirdly, You have heard them also frequently asserting, and testifying, that the like Gifts and Operations were vouchsafed to those Churches, to which these Letters were directed, and that they were all Partakers of this Grace.

Fourthly, For Confirmation of these Sayings, they appeal unto the Searcher of all Hearts, and to the Consciences of those to whom these Writings were directed, even you your selves, say they, are Witnesses, and God also, how holily, justly, and unblamably we behaved our selves among you, for neither at any time used we flattering Words, as you know, nor a Cloak of Covetousness, God is witness, our Exhortation was not of Deceit or Guile, we have not followed

1 Thes. 2.
10, 11.
2 Cor. 3, 4.

followed cunningly devised Fables; we have not walk'd in Craftiness, nor handled the word of God deceitfully, but do by manifestation of the Truth commend our selves to every Man's Conscience in the sight of God. 2Cor. 4. 2.

Now these Considerations do mightily confirm the truth of what they have deliver'd in these Books; for can it rationally be conceiv'd, that Men of such Abilities to write the deepest Mysteries, and the exactest Precepts of Morality, should be so strangely foolish, as to confirm them chiefly by an Appeal to the Sences and Experiences of those Men, who, as themselves were well assured, had never seen, or done, or found the least Experience of any of those things they mentioned; but if we could suppose, that the *Apostles* had been so strangely inconsiderate, can we believe those Writings which contain'd an Appeal of so great Falshood and Hypocrisie, and only were confirm'd by Perjury, and impudent Appeals unto the Conscience of those Men, who never found those Comforts of the *Holy Ghost*, who never had these Gifts of *Tongues, Interpretation, Healing, Prophecie, &c.* which these *Epistles* tell us were their daily Exercise. I say, can we believe that such *Epistles* should obtain to be embraced by those *Churches*, to which they were indited, and by all other *Christians*, as the Word of God? May we not with like Reason think a *Mountebank*, who should in Commendation of his *Balsoms*, pretend that he had wrought great Cures by them, upon many Persons present, and before their Eyes, when both his Conscience, and their Mouths were able to attest, that they receiv'd not the least Benefit from any of his *Balsoms*, should by this impudent Untruth, engage those very Persons, he so shamefully bely'd, to assert the Sovereign Virtue of them, in contradiction to their own Experience.

Lastly, if they who enter these Appeals, and by them do endeavour to confirm their *Profelytes* in the Profession of the Faith they teach, have many subtil and industrious *Adversaries*, Men zealous to oppose that Faith, and desirous to find Occasions of Advantages over them, and apt, for want of such Occasions, to accuse them falsely, and charged by the *Apostles* with false Accusation; and yet these very Persons, when these very Arguments, and Demonstrations of the Spirit are urged in Confirmation

tion of that Faith which these deceitful Workers did gainsay, could find no Ground of Cavil against these things, or could prevail upon no Persons to believe, that they had reason to accuse them of Falshood or Deceit in these Particulars; we cannot reasonably suspect they used any Fraud or Falshood in their Words or Writings; but this is certainly the Case of these *Apostles*, and more especially of *Blessed Paul*, for their *Epistles* do inform us, that they had *many Adversaries*, that they were in continual *Perils from the Jews*, were oft encounter'd by the *Philosophers*, and the *Disputers of the World*; that even among themselves were *many vain, unruly Talkers and Deceivers*, which gainsaid their Doctrine; *many proud Boasters, and Corrupters of the Truth*, which did endeavour to impair their Credit in the Church, and who did prate against them with malicious words; that there were some, who preached Christ only out of a Principle of Strife and Envy, that they might add Affliction to their Bonds; and some false Brethren, who came in privily to spy out their Liberty: Nor have we reason to suspect, that all, or any of these Adversaries, neglected any Pains or Diligence, which ought in reason to be used, to search into the Certainty of what they offer'd for Confirmation of this Faith, and for the Vindication of their *Apostleship*, from these Aspersions which these *false Apostles* laid upon them. Since then we never find the Truth of these Relations question'd by any of their numerous and potent Adversaries, the *false Apostle*, or *false Brother*, the inquisitive and learned *Precisan*, or the malicious *Jew*, and since we are assured by the Event, that if Attempts of such a Nature have been made, they all prov'd ineffectual, and insufficient to lessen or take away the Credit of these Writings in the *Christian World*. I say, seeing these things are so, it may be certainly concluded that these Writings were not, and could not be convinced of Falshood, but contained Matter of unquestionable Truth. Now, hence it clearly follows, that this Assistance of the *Holy Ghost*, was a most full and ample Confirmation of the *Christian Faith*, and a sufficient Evidence that it derived from the God of Truth, for this they constantly declared, that they were *Apostles sent from God*, *Co-workers with God*, and *faithful Stewards of his Mysteries*; that they were *Servants*, and *Apostles of that Jesus*, who was declared

1 Cor. 16.

9.

1 Thes. 2

14.

1 Tit. 10.

2 Tim. 3.

2.

3. Ep. of

Joh. v. 10.

1 Phil.

15, 16.

2 Gal. 4

1 Cor. 3.

9.

1 Rom. 4.

to be the Son of God with power, and that they preached the Gospel by Virtue of the Holy Ghost, sent down from Heaven. This then must be a certain Truth, or else their Story must be false. Moreover, from what hath been discoursed, I conclude, that the Power, by which these holy Men were acted, could not derive from Satan, it therefore must derive from God, whence it will follow, that what it was design'd to confirm, must be certain Truth, or God must be supposed to employ his Power to confirm a Lye, and stablish an Imposture in the World, by the Assistance of his Holy Spirit, which is a great Absurdity, and very much repugnant to his Truth and Justice. And if these things convince us of the Truth of *Christian Faith*.

Hence have we reason to infer, That it is very worthy of our Labour, and much concerns us to be well acquainted with this Faith. God is not busied about Trifles, when he is pleased by extraordinary Methods, and Transports of Nature to shew the Glory of his Power, we may be sure the Doctrine he thus confirms, is worthy of all Acceptation; of this Salvation, saith St. Peter, the Prophets have enquired, and searched diligently, because it was that glorious Work of Mercy, and of Wisdom, to which the Holy Spirit in them gave his Testimony, and when we preached the same Gospel by the Assistance of the Holy Ghost, sent down from Heaven, the Angels presently desired to look into it; if then these Sacred Prophets thought it worthy of their Diligence, instantly to search till they had found the Time appointed for this Revelation of the Will of Heaven, it must be worthy of our Care, to search those Scriptures which contain it. If blessed Angels, who continually behold the Face of God in Glory, and who are less concern'd in these glad Tidings, than we are, thus earnestly desire to view the Mystery, which the Apostles had discovered by the assistance of the Holy Ghost, it must be both our Duty, and our Wisdom to be industrious to know it, the Speculations of Philosophy may be neglected, as being *μὴ ἀναγκαῖα*, saith *Socrates*, but *Ethicks* well deserve our Study, as being purposely design'd for the Improvement of our Souls. Wherefore, this Wisdom, this Demonstration of the Spirit, which wholly aims at the eternal Happiness of Man, and is designed to make him wise unto Salvation, and even advanced

1 Pet. 1.

11, 12.

ἐξέτασαν

ἐξέφευ-

σαν.

ced to Divine Perfections, deserves as much to be prefer'd before all other Wisdom, as the Concernments of our Souls deserve to be prefer'd before the Interests of our frail Bodies, or our eternal Interests, to be regarded more than temporal.

Inf. II. If this Demonstration of the *Holy Spirit* doth so abundantly confirm the Truth of *Christian Faith*, it must exceedingly concern us in Point of Interest and Wisdom, to yield Obedience to all the Precepts of that Faith. The *Gentiles* had the Law of Nature written in their Hearts, their Conscience bearing them witness, and their *inward Reasonings*, sometimes accusing, and sometimes excusing them, and the Result of their Transgressions against this dim and imperfect Law of Nature, was, that God gave them up to vile Affections, and to a reprobate Mind; the Law was given to the *Jews* by Ministration of holy Angels, and therefore every Transgression of it receiv'd a just Reward of Recompence. How then, saith the *Apostle*, shall we escape, if we neglect so great Salvation? which at the first, was spoken by the Lord, and was confirm'd by his Apostles, God bearing witness to it by divers Distributions of the Holy Ghost. Especially, if we consider, *First*, That by Disobedience to the Christian Precepts, we contradict the great Design of all those Demonstrations of the Holy Spirit, which were vouchsafed to confirm it, the Wonders wrought by the Power of the Spirit being intended, saith St. Paul, to make the *Gentiles* obedient in Word and Deed. *Secondly*, That this great Confirmation of the *Christian Faith*, doth highly aggravate the Guilt of our Transgressions of the *Christian Precepts*, for the stronger is the Motive to believe, the greater is the Guilt of Disobedience, because such Motives may be easily discerned, and so our Ignorance of them must be less excusable, and we cannot resist their Evidence, but we must offer violence to the Convictions of our Consciences: were Christian Faith confirmed only by probable Inducements to believe it, our Disobedience to its Precepts would be most irrational, they being in themselves most excellent, and such as our own Reason must approve as beneficial to our selves, and others, the Motives which engage to the Performance of them, are infinitely to be prefer'd before, whatever stands in competition with them; the Evils which they threaten to the disobedient, more

terrible.

2 Rom.

14, 15.

ἀποστολ.

1 Rom.

24, 26.

2 Hebr. 3,

4.

15 Rom.

18.

terrible and lasting than any we can suffer by being stedfast in this Faith; and surely then, whoever owns the Certainty of *Christian Faith*, and lives in Contradiction to it, or by his Practice, gives the Lye to his Profession, can have no Shadow of Excuse, or Hopes of Mercy at the great Day of his Accounts. In a word, seeing this Demonstration of the *Holy Spirit* doth convince us of the Truth of *Christian Faith*, it must add Strength to all the Motives, Engagements and Encouragements to lead a Virtuous, and holy Life, which this *Religion*, above all others, doth afford. For if all that is delivered in these *VVriting*, and *Epistles*, indited by the *Apostles* and *Evangelists*; be the Revealed *V Vill* of Heaven, then all the Promises and comfortable Passages recorded in them, will be assuredly made good to all true *Christians*, and the Assurance of these inestimable Blessings must lay upon us strong Engagements *to be stedfast, immoveable, always abounding in the VVork of the Lord, as knowing that our Labour shall not be in vain in the Lord.*

F I N I S.

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